

THE  
REMEDY  
OF  
DISCONTENTMENT  
OR,  
A TREATISE OF  
CONTENTATION

in whatsoever Condition

Fit for these sad and troubled  
Times.

---

By Jos. HALL D.D. and B. of N.

---

Phil. 4. 11. *I have learned in whatsoever state I am,  
therewith to be content.*

12. *I know both how to be abased, and I know how to  
abound; Every where, and in all things, I am in-  
structed both to be full and to be hungry, both to be  
cold and to be warm.*

---

L O N D O N,

Printed by J.G. for Nat. Brooks,  
the Angel in Cornhill, 1652.

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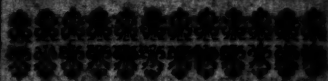
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THE SECRETARY OF THE ARMY

Gen. Res. Jan 37. Approved 27 Mar 1917 C.S. Paine



242  
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TO  
THE CHRISTIAN  
READER,

*Grace and Peace.*



What can be more  
reasonable, when all the  
world is full  
of Dissent-  
ment, to give Counsell and  
Receipts of Conventions: Per-  
haps the Patient will think it  
a time ill chosen for physick,  
in the midst of a Fit: But in  
this case we must doe as we  
may. I confesse, I had rather  
have staid till the Paroxysm  
were

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## *To the Reader.*

were happily over, that so the humors being somewhat settled, I might hope for the more kindly operation of this wholesome medicine. But partly my age and weakness, despairing to out-live the publick distemper; and partly my judgement (crossing the vulgar opinion for the season of some kind of Recits) have now put me upon this safe, and usefull prescription. God is my witness, that I wrote this in the depth of mine owne afflictions, (the particulars whereof, it were unreasonable to trouble the world withall) as one that meant to make my selfe my owne Patient, by enjoying my selfe that course of remedies, that I prescribe to others;

## *To the Reader.*

others, and, as one, who by the powerfull working of Gods Spirit within me, labor to find my heart framed to those holy dispositions which I wish & recommend to every Christian soul: If there be no remedy but the worst of outward troubles must afflict us, it shall be happy yet, if we may find inward peace in our bosomes: which shall be, if we can reconcile our selves to our offended God, and calme our spirits to a meeke undergoing of those sufferings which the divine Providence hath thought fit to measure forth unto us: This is the main drift of this ensuing labour. Now the same God, who hath, in these blustering times, put into my

## To the Reader.

heart these quiet thoughts of  
holy *Contemplation*, bless them  
in every hand that shall re-  
ceive them; and make them  
effectual to the good of every  
soul, that shall now, and here-  
after entertain them; that so  
their gracious proficiency  
may in the day of the appea-  
rance of our Lord Jesus, adde  
to the joy of my account;  
Who am the unworthiest of  
the servants of God, and his  
Church.

F. N.

THE

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the severall Sections  
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# The Method of this TREATISE.

What is it to know how to want, and to be satisfied.

1. Considerations,

1. Of the valuation of earthly things,

Transitoriness of Life, Honour,  
Wealth, Strength, Pleasure.

Unsatisfying condition of them.

Danger of over-esteeming them.

2. Of Divine Providence over-ruling  
all events.

3. Of the universalization of others.

4. Of the inconveniences of great estates.  
Cares.

Danger of  
disorder & Spirituall.

Permanence in passing.

Account.

5. Of the lengths of Poverty.

Free from  
dread of  
losing.

6. Of how little will suffice Nature.

7. Of the misery of Discontentment.

8. Of the Fickleness of Fortune and  
Grossness.

9. Examples of Contentment.

[Without] the Church of  
[Within] God.

CONTENTMENT, in knowing

How to want: where is set forth

How to be satisfied in respect

Of the advantages of life, where must be certain

# Dispositions

1 Humility.

2 Self resignation.

3 True inward riches.

4 Resolutions.

1 That our present condition is best for us.

2 Resol. to chase of our desires.

3 Resol. to digest smaller inconveniences.

4 Resol. to be frequent and fervent in prayer.

Necessity and benefit of death.

Conscience of a well-led life.

Finall peace with God.

Efficacy of Christs death applied.

Comfortable expectation of certain Resurrection; and an immediate vision of God.

Disflemment of sin Original.

Proness to sin.

Difficulty of doing well.

Darkness of understanding.

Perpetuall conflicts.

Solicitude of cares.

Multiplicity of passions.

Revelation of glory.

Of death in life.

Remedies

against

the ter-

rors of

death.

Miseries and

inconveniences

of this

contaminated

conjunction

of soul and

body.

How to

win glory

(M. 10. 11.)

How to win glory



THE  
**REMEDY**  
OF  
**Discontentment.**

**S E C T. I.**  
*The excellency of Contenta-  
tion; and how it is to be  
had.*

**I**F there be any  
happinesse to  
be found up-  
on earth, it is  
in that which  
we call *Contentation*: This is  
a flower that growes not in  
every Garden: The great  
B Do-

Phil. 4. 11.

Sunday,  
Verse 12.  
μεγαλυνω

Doctor of the Gentiles tells us that he had it; I have learned (saith he) in what estate soever I am therewith to bee content; I know how to be abased, and I know how to abound: For he could not have taken out this lesson if hee had not learn'd it; and hee could not have learnt it of any other then his Master in heaven: What face soever Philosophy may set upon it, all Morality cannot reach it; neither could his learned Gamaliel, at whose feet he sat, have put this skill into him; no, he learn'd it since he was a Christian; and now professeth it; So as it appears, there is a divine art of Contentation to be attained

tained in the schoole of Christ; which whosoever hath learnt, hath taken a degree in Heaven, and now knows how to bee happy both in want, & abundance.

### S E C T. II.

*The contrariety of estates wherein Contentation is to be exercised.*

**T**He nature of man is extremely querulous; we know not what we would have, and when we have it, we know not how to like it: wee would be happy, yet wee would not dye; wee would live long, yet wee would not be old; wee would be kept in order,

*Se sedens  
requies est  
magna la-  
boris; si  
multum se-  
dem, labor  
est. Tert.  
Carm.*

yet we would not bee cha-  
stised with affliction; we are  
loath to work, yet are weary  
of doing nothing; we have  
no list to stirre, yet find long  
sitting painfull; we have  
no minde to leave our bed,  
yet finde it a kinde of sick-  
nesse to lie long; we would  
marry, but would not be  
troubled with household  
cares; when once we are mar-  
ried, we wish we had kept  
single: If therefore grace have  
so mastered nature in us, as  
to render us content with  
whatever condition, we have  
attained to no small measure  
of perfection.

Which way soever the  
winde blowes, the skilfull  
Mariner knows how to turn  
his sailes to meete it, the  
con-

## Of Contentation.

contrariety of estates to which wee lie open here, gives us different occasions for the exercise of *Contentation*: I cannot blame their choice, who desire a middle estate betwixt want and abundance, and to be free from those inconveniencies which attend both extreames: Wise *Solomon* was of this diet, *Give me neither poverty nor riches; feede me with the foode of my meet allowance*: Lo, he that had all, desired rather to have but enough: And if any estate can afford contentment in this life, surely this is it, in the judgement and experience of the wisest *Heathen*. But forasmuch as this equall poise

B 3

is

*Prove 30. 8*  
*Ser. de*  
*Tranquil.*  
*the having too much, &*  
*the content in the desire*

is hardly attainable by any man, and is more proper for our wishes and speculation, then for our hopes: true wisdom must teach us so to compose our selves that wee may bee fit to entertain the discontentments, and dangers of those excesses, and defects, which wee cannot but meet with in the course of our mortall life: And surely wee shall finde that both extreames are enemies to this good temper of the soule: prosperity may discompose us, as well as an adverse condition; The Sunshine may be as troublesome to the traveller, as the wind or raine; neither know I whether is more hard to manage of the two; a dejected



sted estate, or a prosperous;  
 whether we may be more  
 incommodated with a resty  
 horse, or with a tyred one:  
 Let us beginne with that  
 which nature is wont to  
 think most difficult; that  
 contrary to the practice  
 of learners, we may try to  
 take out the hardest lesson  
 first. Let us therefore learn  
 in the first place how to  
 want.

### SECT. III.

*How many doe not know how  
 to want.*

**C**ould we teach men  
 how not to want, we  
 should have Disciples e-  
 bow; every man seeks to

B 4 have

Psal. 23. 1.

Psal. 34. 9,  
10.

have, and hates to lacke :  
 could we give an Antidote  
 against poverty, it would  
 be too precious : And why  
 can we not teach men even  
 this lesson too : *The Lord*  
*is my shepherd*, saith David,  
*therefore can I lacke nothing*,  
 and most sweetly elsewhere,  
*O feare the Lord ye that be*  
*his Saints* ; for they that  
*feare him, lacke nothing*.  
*The Lions doe lacke and suf-*  
*fer hunger*, but they which  
*seek the Lord shall want no*  
*manner of thing that is*  
*good*. Let God be true,  
 and every man a lyar : Cer-  
 tainly, if we were not wan-  
 ting to God in our feare of  
 him, in our faithfull reli-  
 ance upon him, in our con-  
 scionable seeking of him, he  
 whose

whose the earth is, and the fulnesse of it, would not suffer our carefull endeavours to goe weeping away: But if it so fall out that his most wise providence findes it better for us to be held short in our worldly estate, (as it may be the great Physician sees it most for our health to be kept fasting) it is no lesse worth our learning to know how to want; For there is many a one that wants, but knowes not how to want, and therefore his need makes him both offensive and miserable.

There are those that are poore and proud; one of the wise mans three abominations; foolish *Leviticans* that beare themselves for

B 5

rich

Ecclesiast. 31

Rev. 3. 17.

rich, increased with goods,  
and lacking nothing; when  
they are no other then  
wretched, and miserable,  
and poore, and blinde, and  
naked; These men know  
not how to want, their heart  
is too big for their purse; and  
surely pride, though every  
where odious, yet doth no  
where so ill as in rags.

There are those that are  
poore & envious; looking with  
an evill eye upon the better  
fare of others; as surely this  
vice dwels more commonly  
in Cottages than in Pala-  
ces. How displeasedly doth  
the beggar looke upon the  
larger almes of his neigh-  
bour; grudging to another  
what ever falls besides him-  
selfe, and mistaking his own  
dole

dole, because the next hath more; whose eye with the discontented labourers is evill, because his master is good; neither doe these men know how to want.

Mat. 10.  
15.

There are those that want distrustfully; measuring the mercifull provision of the Almighty by the line of their owne sense; as the Samaritane Pere, when in the extremity of a present famine he heard the Prophet foretell a suddain plenty; Behold, if the Lord would make windowes in heaven; might this thing be had

2 Kings 7.  
2.

There are those that want impatiently; repining at Gods dealing with them, and making their own impotent anger guilty of further

2 King. 6.  
33.

Rev. 16. 9.  
13.

further addition to their misery ; as the distressed King of *Israel*, in a desperate sense of that grievous dearth ; Behold, this evill is of the Lord, what should I waite on the Lord any longer ? And those wretched ones, who when the fourth Angel had poured out his Viall upon the Sun, being scorched with the extremity of the heate, blasphemed the God of heaven : In this kinde was that finfull techinesse of *Fonah* : when I see a poore worme that hath put it selfe out of the coole cell of the earth wherein it was lodged, and now being beaten upon by the Sun-beames, lies wrigling upon the bare path,

tur-

turning it selfe every way in  
vaine; and not finding so  
much as the shade of a leaf  
to cover it; I cannot but  
think of that fretting Pro-  
phet, when wanting the pro-  
tection of his gourd hee  
found himselfe scalded with  
that strong reflection; and  
looking up wrathfully to-  
wards that Sun from whom  
he smarted, could say to the  
God that made it, I doe  
well to be angry, even to the  
death.

Jonah 4. 5.

Lastly, there are those  
that are poore and dishonest  
even out of the very sug-  
gestion of their want; It  
was the danger whereof that  
made Agur, the Son of Ja-  
heb pray against penury;  
lest he be poore, and steal;  
and

Pro. 30. 9.

and (by forswearing it) take  
the name of God in vain.

SECT. IV.

*Who they are that know how  
to want.*

**T**Hese and perhaps others  
doe and must want, but  
in the meane time they doe  
that which they know not  
how to doe; there is a skill  
in wanting which they  
have not; Those onely  
know how to want, that  
have learnt to frame their  
minds to their estate, like to  
a skilfull Musitian that can  
let downe his strings a peg  
lower when the tune re-  
quires it; or like to some  
cunning Spagirik, that can  
inrend



intend or remit the heat of his furnace according to occasion. Those, who when they must bee abased, can stoope submissely, like to a gentle reed, which when the wind blowes stiffe yeeldes every way; those that in an humble obedience can lay themselves low at the foote of the Almighty, and put their mouth in the dust; that can patiently put their necks under the yoke of the Highest, and can say with the Prophet, Truly this is my sorrow, and I must beare it; Those that can smile upon their afflictions, rejoicing in tribulation; singing in the Jail with Paul and Silas at midnight; Lastly those that can

Jer. 10. 4.

can improve misery to an advantage, being the richer for their want, bettered with evils, strengthened with infirmities; and can truly say to the Almighty, I know that of very faithfulness thou hast afflicted me: Never could they have come out of pure metall, if they had not passed under the hand of the Refiner; never had they proved so toward Children, if they had not been beholden to the rod: These are they that know how to want, and to be abased; and have effectually learned to be content with the meanest condition: to which happy temper that we may attaine, there will be use of, 1. Certain Considerations,

rations; 2. Certaine dispositions; and 3. Certain Resolutions; These three shall be as the grounds, and rules of this our Divine Art of Contentation.

## S E C T. V.

*The Consideration of the fickle-  
nesse of life, and all earth-  
ly commoditie.*

**T**HE first Consideration shall be of the just valuation of all these Earthly things; which doubtlesse is such, as that the wise Christian cannot but set a low price upon them, in respect, first, of their transitorinesse; secondly, of their insufficiency of satisfaction; thirdly,

ly, the danger of their fruition.

At the best, they are but glasse stufte, which the finer it is, is so much more brittle; yea, what other then those gay bubbles, which Chiddren are wont to raise from the mixed sope and spittle of their Walnut-shell, which seeme to represent pleasing colours, but in their flying up instantly vanish? There is no remedy; either they must leave us, or we must leave them. Well may we say that of the *Psalmist*, which *Campion* was reported to have often in his mouth; My soule is continually in my hands; and who knows whether it will not expire in our next breathing?

thing? How many have shut their eyes in an healthfull sleep, who have waked in another VWorld? VVee give too large scope to our account, whiles we reckon seven yeares for a Life; a shorter time wil serve; whiles wee finde the revolution of lesse than half those yeares to have dispatched \* five *Cesars*, and five *Popes*; nay, who can assure himselfe of the next moment? It is our great weaknesse, if wee doe not looke upon every day, as our last; why should wee thinke our selves in a better condition, then the chosen vessell, \* who deeply protested to dye dayly? What a poore complaint was that of the great Conquerour of the

\* *Galba*  
*Orbo*  
*Mitellius*  
*El. Per-*  
*tinax.*  
*Didlima.*  
*An. D.*  
 1275. }  
 1276. }  
*Gregor. 10.*  
*Innocent. 5.*  
*Hadrian 5*  
*Johan. 20*  
*vel 11.*  
*Nicolaus 3*  
 \* 1 Cor.  
 15. 31.

The Jewes, *Titus Vespasian*, who putting his head out of his sick litter, querulously accused Heaven, that hee must dye, and had not deserved it; when hee might have found it guilt enough that he was a man; and therefore by the very sentence of nature condemned, I know not whether to live, or dye.

Indeed, what can we cast our eyes upon, that doth not put us in minde of our frailty? All our fellow-creatures dye for us, and by us: The day dyes into night; the trees, and all other plants of the Earth suffer a kinde of Autumnall mortality; the face of that common Mother of us all, doth at the least

least in Winter, resemble Death; But if the Angell of Death (as the Jewes terme him) shall respire, and relieve us of the time; alas! how easily may we have over-lived our comforts? If Death doe not snatch us away from them, how many thousand meanes of casualties, of enemies, may snatch them away from us? Hee that was the greatest man of all the Sonnes of the East, within a few dayes became a spectacle and proverb of penury, which still sticks by him, and so shall doe to the worlds end, *As poore as Iob.*

The rich Plaine of *Jordan*, which over-night was as the Garden of the Lord,

Gen. 15.  
10.

is

Deut. 29.  
23.

Pro. 23. 5.

is in the morning covered over with brimston, and salt, and burning: VVilt thou cause thine eyes to fly upon that which is not? Saith wise *Solomon*: For Riches certainly make themselves wings, they flye away as an Eagle towards Heaven: if we have wings of desire to fly after them, they are nimbler of flight to outstrip us, and leave us no lesse miserable in cheir losse, then wee were eager in their pursuite.

As for Honour, what a meere shadow it is: upon the least cloud interposed, it is gone, and leaves no mention where it was: The same Sun sees *Haman* adored in the Persian Court, like some earthly Deity, and like some



some base vermine waving  
upon his Gibbet: Doe we  
see the great, and glorious  
*Cleopatra*, shining in the  
pompons Majesty of *Egypt*?  
stay but a while, and yee  
shall see her in the dust, and  
her two Children, whom  
shee proudly styled the Sun,  
and the Moon, driven like  
miserable Captives, before  
the Chariot of their Con-  
querour: Man being in ho-  
nour abideth not, saith the  
*Psalmist*, he perisheth, but  
his greatnesse (as more frail  
then he) is oftentimes dead  
and buryed before him, and  
leaves him the surviving ex-  
ecutour of his owne shame.

It was easie for the cap-  
tive Prince, to observe in  
the Charet-wheele of his  
Victor,

*Psal. 49. 12*

Victor, that when one spooke  
rose up, another went down,  
and both these in so quick a  
motion, that it was scarce  
distinguished by the Eye.

*Ludo. Vi-  
ues in 3.  
De Civit.  
censura no-  
satus Vel-  
lofillo.*

Well therefore may wee  
say of Honour, as *Ludovicus  
Fives* said of Scholasticall  
Divinity. *Cui fumus est pro  
fundamento*: It is built up-  
on smoak, how can it bee  
kept from vanishing?

As for Beauty, what is it,  
but a dash of Natures tin-  
cture laid upon the skinne,  
which is soone washt off  
with a little sicknesse? what  
but a faire blossome, that  
drops off, so soon as the fruit  
offers to succede it? what  
but a flower, which with  
one hot Sun gleam weltreth  
and fals? He that had the  
choyce

choyce of a thousand Faces,  
could say, Favour is deceit-  
full, and Beauty is Vanity.

Prov. ult.  
penult.

Lastly, for Strength,  
and vigour of Body, if it  
could be maintained till our  
old age, alas, how soone is  
that upon us, ere we be a-  
ware how doth it then shri-  
vell our flesh, and loosen our  
finews, and cripple our  
joynts! *Milo*, when hee  
lookt upon his late brawny  
times, and saw them now  
growne lanke and writhled,  
lets fall tears, and bewraies  
more weaknesse of minde,  
then hee had before bodily  
strength, but how often doth  
sicknesse prevent the debi-  
litations of age; pulling the  
strongest man upon his  
knees, and making him con-  
fesse,

C

fesse,

Ecclef. 11.  
10.

lesse, that youth, as well as child-hood is Vanity.

As for pleasure it dyes in the birth, and is not therefore worthy to come into this bill of Mortality.

Mat 6. 28.

Doe wee then upon sad consideration see and feele the manifest transitorinesse of Life, Riches, Honour, Beauty, Strength, Pleasure, and what ever else can be deare and precious to us in this world, and can we dote upon them so as to be too much dejected with our parting from them? Our Saviour bids us consider the Lillies of the field; And he that made both, tels us, that *Solomon* in all his glory was not arrayed like one of these: Surely full well are they worth

worth our considering. But if those Beauties could be as permanent, as they are glorious, how would they carry away our hearts with them? Now their fading condition justly abates of their value; would wee not smile at the weaknesse of that man that should weep and howle, for the falling of this Tulip, or that Rose, abandoning all comfort for the losse of that, which hee knowes must flourish but his moneth? It is for Children to cry for the falling of their house of Cards, or the miscarriage of that painted gewgaw, which the next shewne would have defaced. Wise Christians know how to appraise good things according

C 2      ding

ding to their continuance,  
and can therefore set their  
hearts only upon the invi-  
sible Comforts of a better  
Life, as knowing that the  
things which are not seen,  
are Eternall.

#### S E C T. VI.

*Consideration of the unsatis-  
fying condition of all  
worldly things.*

**B**ut were these earthly  
things exempted from  
that sicknesse, which the  
God of Nature hath con-  
demned them unto, were  
they (the very memory  
whereof perisheth with their  
fattery) as lasting as they  
are brittle, yet what com-  
fort

fort could they yeeld for  
the Soule to rest in? Alas!  
their efficacy is too short to  
reach unto a true Contenta-  
tion; yea, if the best of them  
were perpetuated unto us,  
upon the fairest conditions,  
that this Earth can allow,  
how intollerable tedious  
would it prove in the frui-  
tion? Say that God were  
pleased to protract my life  
to the length of the age of  
the first founders of Man-  
kinde, and should (in this  
state of body) adde hun-  
dreds of yeares to the dayes  
of my pilgrimage: Woe is  
mee, how weary should I  
bee of my selfe, and of the  
World: I, that now com-  
plaine of the load of seventy  
one yeares, how should I be

tired out, ere I could arrive at the age of *Parre* but before I could climb up to the third Century of *Iobannis de Temporibus*, how often should I call for death; not to take up, but to take off my burthen, and with it, my selfe. But if any, or all these earthly blessings could be freed from those grievances, wherewith they are commonly tempered, yet how little satisfaction could the Soule finde in them? What are these outward things, but very luggage, which may load our backs, but cannot lighten our Hearts? Great, and wise *Solomon*, that had the full command of them all, cries out, Vanity of Vanities; and a greater Mo-



Monarch then hee, shuts up  
the Scene with, I have been  
all things, and am never the  
better: All these are of too  
narrow an extent, to fill the  
capacious soule of Man, the  
desires whereof are enlarged  
with injoying, so as the  
more it hath, the lesse it is  
satisfied, neither indeed can  
it be otherwise; The Eye,  
and the Eare, are but the  
Purveyors for the Heart, if  
therefore the eye be not sa-  
tisfied with seeing, nor the  
eare with hearing, how shall  
the heart say, It is enough?  
Now, who would suffer  
himselfe to be too much dis-  
quieted with the losse of  
that which may vex him,  
but cannot content him?  
Wee doe justly smile at the

Eccles. 1. 8

folly of that vaine Lord, of whom *Petrarch* speaks, who when an Horse which hee dearly loved, was sicke, laid that Steed of his, on a silken bed, with a wrought pillow under his head, and caused himselfe (then afflicted with the Gout) to bee carried on his servants shoulders to visit that deare patient, and upon his decease, mourned solemnly for him, as if it had beene his Son. We have laught at the fashion of the Girles of *Holland*, who having made to themselves gay and large Babies, and laid them in a curious cradle, faine them to sicken and die, and celebrate their funerall with much passion: So fond are wee if wee have framed

med to our selves imagina-  
ry Contentments here, in  
the World, we give way to  
immoderate grieſe in their  
miſcarriage.

## S E C T. VII.

*The danger of the love of  
theſe earthly comforts.*

**N**either are theſe earthly  
comforts more deſe-  
ctive in yeelding full ſatiſ-  
faction to the ſoule, then  
dangerous in their over-dear  
fruition: For too much de-  
light in them, robs us of  
more ſolid Contentments;  
The World is a cheating  
gameſter, ſuffering us to win  
at the firſt, that at laſt he  
may go away withall. Our

Pl. 69.22.

bound by that part of the World, who love  
God.

very Table may bee made  
our snare; and those things  
which should have beene for  
our wealth, may be unto  
us an occasion of falling:  
*Leo* the fourth Emperour of  
*Constantinople*, delighted ex-  
treamly in precious stones,  
with these hee embelishes  
his Crowne, which being  
worne close to his Temples,  
strikes such a cold into his  
head, that causeth his bane:  
yea, how many with the  
too much love of these out-  
ward things have lost, not  
their lives onely, but their  
Soules? No man can be at  
once the Favourite of God  
and the World; as that Fa-  
ther said truly: or as our  
Saviour in fuller termes,  
No man can serve two Ma-  
sters,

sters, GOD and Mammon :  
Shortly the VWorld may be  
a dangerous enemy, a sure  
friend it cannot be.

If therefore we shall like  
wise men, value things at  
their due prizes, since wee  
are convinced in our selves,  
that all these earthly com-  
forts are so transitory in  
their Nature, so unsatisfy-  
ing in their use, and so dan-  
gerous in their enjoying,  
how little reason have wee  
to bee too much affected  
with forgoing them? Our  
bloud is deare to us, as that  
wherein our life is, yet if  
wee finde that it is either in-  
fected, or distempered, we  
doe willingly part with it  
in hope of better health,  
How much more, with  
those

those things, which are farther from us, and lesse concerning us.

### SECT. VIII.

*Consideration of the Divine Providence ordering all events.*

**T**He second Consideration is of that All-wise Providence which ordereth all events both in Heaven and Earth, allotting to every Creature his due proportion, so over-ruling all things to the best, that wee could not want, if hee knew it better for us to abound: This Station he hath set us in, this measure hee hath shared out to us, whose will is

is the rule of good; what we have therefore, cannot but be best for us. The World is a large Chess-board, every man hath his place assigned him: one is a King, another a Knight, another a Pawn, and each hath his severall motion: without this variety, there could be no game played; A skilfull Player will not stirre one of these Chips, but with intention of an advantage; neither should any of his men either stand, or move, if in any other part of that Checker, it might be in more hope to win.

There is no estate in this World which can bee universally good for all; one mans meat may be another mans

mans medicine, and a third mans poyson; A Turk finds health and temper in that Opium, which would put one of us into our last sleep. Should the Plough-man be set to the Gentlemans fare, this Chicken, that Partridge or Pheasant, would (as oversight food) bee too soone turned over, and leave his empty stomach to quarrell for stronger provision: Beef is for his Dyet; and if any sauce needes besides his hunger, Garlick: every man hath, as a body, so a minde of his owne; what one loves is abhorred of another; the great House-keeper of the world knowes how to fit every palate with that which either is, or should be agreeable



able to it, for salubrity, if not for pleasure: Lay before a Child a Knife, and a Rod, and bid him take his choice, his hand will be straight upon that edge toole, especially, if it be a little gilded, and glittering; But the Parent knowes the Rod to be more safe for him, and more beneficiall: We are ill carvers for our selves, he that made us, knowes what is fit for us, either for time, or measure, without his Providence not an haire can fall from our heads; We would have bodily health, I cannot blame us, what is the World to us without it? He whose we are, knowes sicknesse to bee for the health of the Soule; whether should we  
in

in true judgement desire: we wish to live, who can blame us? life is sweet, but if our Maker have ordained, that nothing but Death can render us glorious, what madnesse is it to stick at the condition? Oh our grosse infidelity, if we doe not beleeve that great Arbitrer of the World, infinitely wise to know what is best for us, infinitely mercifull to vwill what he knowes best, infinitely powerfull to do what he will! And if wee be thus perswaded, how can we, but in matter of good, say with blessed *Mary*: Behold thy Servant, be it unto me according to thy Word; And in matter of evil, with good *Eli*: It is the

the Lord, let him doe what  
he will:

SECT IX.

Consideration of the worse  
condition of others.

**I**N the third place, it will  
be requisite for us to cast  
our eyes upon the worse  
condition of others; perhaps  
better, & serving to cheer our  
selves; for if we shall whine  
& complaine of that weight,  
which others doe run away  
cheatfully withall, the fault  
will appeare to be not in the  
heaviness of the load, but  
in the weakness of the bea-  
rer: If I be discontented  
with a meane dwelling, ano-  
ther man lives merrily in

Dan. 1. 11.  
13.

a thatched Cottage; If I dislike my plaine fare, the four captive children feed faire and fat with pulse and water. If I be plundred of my rich suites, I see a more chearfull heart under a russet Coat, then great Princes have under purple Robes: If I doe gently languish upon my sick-bed, I see others patient under the torments of the Colick, or Stone, or Strangury: If I be clapt up within four walls, I heare *Petronius* professe, hee had rather be in prison with *Caesar*, then at liberty with *Caesar*: I heare *Paul* and *Silas* sing like Nightingales in their cages: Am I sad; because I am childlesse: I heare many a parent wish him-

himselfe so: Am I banished  
from my home? I meet with  
many of whom the world  
was not worthy, wandring a-  
bout in sheep-skins, in Goat-  
skins, in desarts, and in  
mountains, and in dens, and  
caves of earth: What am I  
that I should speed better  
then the miserablest of these  
patients? What had they  
done, that they should fate  
worse then I? If I have bir-  
de, others have lesse; If I  
feele paine, some others, tor-  
ture: If their sufferings be  
just, my forbearances are  
mercifull; my provisions, to  
theirs, liberall: It is no ill  
councell therefore, and not  
a little conducing to a con-  
tentred want, that great per-  
sons should sometimes step  
aside

Heb. 11.  
38.

aside into the homely Cot-  
 tages of the poore, and see  
 their meane stuffe, coarse  
 fare, hard lodgings, worth-  
 lesse utensils, miserable  
 shifts; and to compare it  
 with their owne delicate and  
 hausearing superfluities. Our  
 great and learned King *Al-  
 fred* was the better all his  
 life after; for his hidden re-  
 virdhess in a poore Neat-  
 herds Cabirt, where he  
 was sheltered, and some-  
 times also chidden by that  
 homely Dame. Neither  
 was he an illd with of that  
 wise man, that all great  
 Princes might first have  
 had some little taste, what it  
 is to want, that so their own  
 experience might render  
 them more sensible of the  
 com-

complaints of others.

Man, though he be absolute in himselfe, and stand upon his owne bottome, yet he not a little wrought upon by examples, and comparisons with others, for in them he sees what he is, or may be, since no events are so confined to some speciall subjects, as that they may not be incident to other men.

Merits are a poor plea for any mans exemption, whiles our sinfull infirmities lay us all open to the rod of divine Justice: and if these dispensations be merely ours of favour, why doe we rather grudge at a lesser misery, then blasse God for my freedom from a greater judgement?

ment & Those therefore that suffer more then I, have cause of more humbling, and I that suffer lesse then they have cause of more thankfulness; even mitigations of punishment are new mercies, so as others sorments doe no other then heighten my obligations; Let me not therefore repine to be favourably miserable.

**S** **Section X.**  
*Consideration of the inconveniencies of great estates; & first of their cares, that they expose us to envy, and then to macerate us with cares.*

**T**he fourth Consideration shall be of the inconveniencies



niences which doe oftentimes attend a fulnesse of estate; such, and so many as may well make us sit down content with a little; whereof, let the first be Envie: a mischief not to be avoided of the great; This shadow follows that body inseparably; all the curts in the street are ready to fall upon that dogge that goes away with the bone; and every man hath a Cudgell to fling at a wel-loaded Tree; whereas a meane condition is no eye-sore to any beholder; Low shrubs are not wont to be stricken with Lightning, but tall Oakes and Cedars feeble their flames; While David kept his fathers sheep at home, he might sing sweetly

sweetly to his Harp in the fields, without any disturbance. But when hee once comes to the Court, and findes applause, and greatnesse creep upon him, now emulation, and despight, and malice, adog him close at the heeles, wherefoever he goes. Let him leave the Court and flee into the Wildernesse, there these bloud-hounds follow him in hot suit. Let him run into the Land of the *Philistims*, there they finde him out, and chase him to *Ziklag*, and if at the last, he hath climbed up to his iust Throne, and there hopes to breath him after his tedious pursuit, even there he meets with more unquiescence then

then in his desert, and notwithstanding all his Royalty, at last cries out, Lord remember *David*, and all his troubles: How many have we knowne whom their wealth hath betraid, and made innocent malefactors: who might have slept securely upon a hard bolster, and in a poore estate out-lived both their Judges, and Accusers. Besides, on even ground a fall may be harmlesse; but he that falls from on high, cannot escape bruising: He therefore that can think the benefits of Eminence can countervaille the dangers which haunt greatness, let him affect to overtop others; for me, let me rather be safely low, then  
D. high

Psal. 132. 1

G. Nat.  
Carm. de  
calam. suis.

high with perill: After others envy, the next attendant upon greasnesse is our own cares, how do these disquiet the Beds, and sawce the Tables of the wealthy? breaking their sleeps, galling their sides, embittering their pleasures, shortning their dayes: How bitterly do we finde the holiest men complaining of those distractions, which have attended their earthly promotions? *Nazianzen* cries out of them as no other then the bane of the Soule; and that other *Gregory*, whom we are wont to call the last of the best Bishops of Rome, and the first of the bad, passionately bewailes this clogge of his high preferment: I confesse

fesse, saith he, that whiles  
 I am outwardly advanced, I  
 am inwardly fallen lower:  
 this burdensome honour de-  
 presses me, and innumerable  
 cares disquiet me on all  
 sides; my minde (grown al-  
 most stupid with those tem-  
 porall cares which are ever  
 barking in mine eares, is for-  
 ced upon earthly things;  
 thus he: There are indeed  
 cares which as they may  
 be used, may help us on to-  
 wards Heaven; such as  
*Melanchthon* owns to his *Ca-*  
*merarius*; My cares, saith he,  
 send me to my prayers, and  
 my prayers dispell my cares;  
 but those anxieties which  
 commonly wait upon great-  
 nesse, distract the mind, and  
 impair the body.

Greg. l. 7.  
 Epi. 12. 7.

In vita  
 Melanch.

*Sbicardus.*

It is an observation of the Jewish Doctors, that *Ioseph* the Patriarch was of a shorter life then the rest of his brethren; and they render this reason of it, for that his cares were as much greater, as his place was higher: It was not an unfit comparison of him, who resembled a Coronet upon the Temples, to a pail upon the head; We have seen those, who have carryed full and heavy vessels on the top of their heads, but then they have walked evenly, and erect under that load; we never saw any that could dance under such a weight; if either they bend, or move vehemently, all their carriage is spilled: Earthly greatness

nesse is a nice thing, and requires so much chariness in the managing, as the contentment of it cannot requite; He is worthy of honey, that desires to lick it off from thornes; for my part, I am of the minde of him who professed, not to care for those favours, that compelled him to lie waking.

*expressions, cannot be  
in a quiet mind.*

## S E C T. XI.

*Danger of distemper, both bodily and spiritnall, that commonly followes great meanes: and torment in parting with them.*

**I**N the next place, I see greatnesse not more pale

D 3

and

*How did you know that worldly greatness  
should be so light? Remember,*

and worne with cares, then  
 swoln up, and sickly with  
 excesse; Too much oyle  
 poured in, puts out the  
 Lamp; Superfluity is guil-  
 ty of a world of diseases,  
 which the spare diet of po-  
 verty is free from; How  
 have we seene great mens  
 eyes surfeited at that full  
 Table, whereof their palate  
 could not taste, and they  
 have risen discontentedly  
 glutted with the sight of  
 that, which their stomach  
 was incapable to receive;  
 and when, not giving so  
 much law to nature, as to  
 put over their gluttonous  
 meal, (their wanton appe-  
 tite charging them with a  
 new variety of curious  
 morsels, and lavish cups)  
 they

They grow  
 sickly with  
 excess

They grow  
 sickly with  
 excess

They grow  
 sickly with  
 excess

They grow  
 sickly with  
 excess

They grow  
 sickly with  
 excess



they finde themselves overtaken with severous distempers, the Physician must succeed the Cook; and a second sicknesse must cure the first: But alas, these bodily indispositions are nothing to those spirituall evils, which are incident into secular greatnesse. It is a true word of Saint Ambrose, seconded by common experience, that an high pitch of honour is seldome held up without sinne; And St. Jerome tells us, it was a common Proverb in his time, That a rich man either is wicked, or a wicked mans Heir: Not, but that rich Abraham may have a bosome for poor Lazarus to rest in, and many great

D4 Kings

*Ambr. L. 4  
Epist. 29.*

*Hieron. Epist.  
ad Modestum.*

1 Tim. 6.

Kings have been great Saints in Heaven, and there is still roome for many more; but that commonly great temptations follow great estates, and oftentimes overtake them; neither is it for nothing, that riches are by our blessed Saviour, styled, The Mammon of iniquity; and wealth is by the holy Apostle branded with deceitfulness; such as cheat many millions of their Souls.

Ep. Lucii  
ad Episc.  
Gall. &  
Hisp.

Adde unto these (if you please) the torment of parting with that pelf, and honour, which hath so grossly bewitched us; such as may well verifie that which *Lucius* long since wrote to the Bishops of *France*, and *Spain*, That one houres mischief makes

makes us forget the pleasure of the greatest excesse. I marvell not at our English Jew, of whom our story speakes, that would rather part with his teeth, then his baggs : how many have we knowne that have poured out their life together with their gold, as men that would not out-like their earthen god ; yea, (woe is me) how many soules have been lost in the sin of getting, and in the quarrell of leeing this thick clay, as the Prophet tearmes it ? But lastly, that wich is yet the sorest of all the inconveniences, is the sadnesse of the reckoning, which must come in after these plentifull entertainments ; for there is none

D 5. of

of all our cares here, but must be billed up; and great Accompts must have long Audits: how hard a thing it is in this case, to have an *Omnia equè*? In the failing whereof, how is the Conscience affected? I know not whether more tormented, or tormenting the miserable soul, so as the great Owner is but (as witty *Bromiard* compares him) like a weary Jade, which all the day long hath beene labouring under the load of a great treasure; and at night lies down with a galled back.

By that time therefore we have summed up all, and finde here envy, cares, sicknesses both of body & soul, torment in parting with, and  
more



(*Aethiopian* like) with his  
doores open; no dangers  
threaten him, no feares  
break his rest; he starts not  
out of his bed at midnight,  
and cries, Theeves ! he feels  
no wrack of ambitious  
thoughts, he frets not at the  
disappointment of his false  
hopes, he cracks not his  
brain with hazardous plots,  
he mis-doubts no undermin-  
ing of emulous rivalls, no  
traps of hollow friendship,  
but lives securely in his  
homely Cottage, quietly  
enjoying such provision as  
nature, and honest industry  
furnish him withall; for  
his drink, the neighbour  
Spring saves him the charge  
of his Excise; and when  
his better earnings have  
fraught

fraught his trencher with a warm and pleasing morsell, and his cup with a stronger liquor, how chearfully is he affected with that happy variety; and in the strength of it digests many of his thinner meales?

Meales usually sawced with an healthfull hunger, wherein no incocted Crudities oppresse Nature, and cherish disease: Here are no Gouts, no Dropsies, no Hypochondriack passions, no Convulsive fits, no distempers of surfets, but a cleare, and wholsom vigour of body, and an easie putting over the light tasks of digestion, to the constant advantage of health.

And as for outward dangers,

gers, what an happy immunity doth commonly blesse the poore man : How can he feare to fall, that lies flat upon the ground ? The great Pope, *Bonifase* the seventh, when he saw many stately Buidings ruined with Earthquakes, is glad to raise him a little Cabin of boards in the midst of a Meadow, and there findes it safest to shelter his triple Crowne. When great men hoist their Topsaile, and launch forth into the deep, having that large clew which they speard, expos'd to all windes, and weathers, the poore man sailes close by the Shore, and when he foresees a storme to threaten him, puts into the next Creek,



Creek, and weares out in a quiet security that Tempest, wherein he sees prouder Vessels miserably cost, and at last, fatally wracked.

This man is free from the perill of spightfull machinations; No man whets his Axe to cut downe a shrub, it is the large Timber of the world that hath cause to feare hewing: Neither is he losse free inwardly from the galling stroaks of a selfe-accusing Conscience; here is no remurmuring of the heart for guilty subornations, no checks for the secret contrivances of publique villanies; no heart-breaking for the failings of bloody designs, or late remorse for their successe, but  
quiet,

quiet, and harmless thoughts of seasonable frugality, of honest recreation, with an un-interrupted freedome of recourse to Heaven.

And if at any time, by either hostile, or casuall meanes, he be bereft of his little, he smiles in the face of a Theef; and is no whit astonished to see his thatch on a flame, as knowing how easie a supply will repaire his loss.

And when he shall come to his last close, his heart is not so glewed to the world, that he should be loath to part; his soul is not tyed up in baggs, but flies out freely to her everlasting Rest. Oh the secret vertue and happinesse of Poverty; which

which none but the right disposed minde knowes how to value ! It was not for nothing that so many great Saints have embraced it, rather then the rich proffers of the world ; That so many great Princes have exchanged their Thrones for quiet Cels ; Who so cannot be thankfull for a little, upon these conditions, I wish he may be punished with abundance. *of man's heart.*

SECT. XIII.

*Considering how little will suffice Nature.*

**N**either will it a little a-  
vaile to the furtherance  
of our Contentation, to con-  
sider how little will suffice  
Na-

*the more we desire the more we want*

1 Tim. 6. 9.

Nature, and that all the rest is but matter of Opinion: It is the Apostles charge, Having food and raiment, let us be therewith content: Indeed what use is there of more then what may nourish us within, and cover us without? If that be wholesome, and agreeable to our bodily disposition, whether it be fine, or coarse, Nature passes not; it is meerly Will that is guilty of this wanton, and fastidious choice; It is fit that Civility should make difference of clothings; and that weaknesse of body, or eminence of Estate should make differences of diers; Else, why not Ruffet as well as Scarlet? Beef, as Pheasant? the Grasshopper feedes on dew,

dew, the Chameleon on air,  
 what care they for other Vi-  
 ands? Our Books tell us, that  
 those *Anachorists* of old, that  
 went aside into Wildernes-  
 ses, and sustained themselves  
 with the most spare diet, such  
 as those deserts could afford,  
 out-lived the date of other  
 mens lives, in whom Na-  
 ture is commonly stilled  
 with a gluttonous variety:  
 How strong, and vigorous  
 above their neighbour Gre-  
 cians, were the Lacedemo-  
 nians held of old? who by  
 the Ordinance of their  
 Law-giver, held themselves  
 to their black broth, which  
 when *Dionysius* would needs  
 taste of, his Cook truly told

Paulo pri-  
 mo Ermi-  
 ta in spe-  
 lunca vi-  
 venti pal-  
 ma & cibū  
 & vesti-  
 mentiū pro-  
 bebat; quod  
 cum impos-  
 sibile videa-  
 tur, Iosue  
 testis &  
 Angelus  
 vidisse mo-  
 nachos  
 de quibus  
 vixit per  
 30. annos  
 clausis por-  
 tis, deo pen-  
 & intus  
 ta aqua  
 vixit. Hier-  
 on. de vi-  
 ta Pauli.  
 Revelatur

*Monacho magistro, de Paulo agente jam 113. annos,  
 esse alium se sustinere Monachum; ibid.*

him,

him, that if he would relish that fare, he must exercise strongly, as they did, and wash in *Euroas*: Who knowes not that our Island doth not afford more able Bodies, then they that eate, and drinke Oates? And whom have we seene more healthfull and active, then the children of poore men, trained up hardly in their Cottages, with fare as little, as course?

Doe I see a poore Indian husbanding one tree to all his household uses, finding in that one Plant, Timber, Thatch, Meate, Medicine, Wine, Honey, Oyle, Sauce, Drinke, Utensils, Ships, Cables, Sailes? and doe I rove over all the latitude of Nature

ture for contentment? Our appetite is truly unreasonable, neither will know any bounds: Wee begin with necessaries, as *Pliny* justly observes, and from thence we rise to excess, punishing our selves with our own wild desires; whereas, if we were wise, we might finde mediocrity an ease.

*Plin. l. 26.  
c. 6.*

Either extreame is alike deadly; he that over-afflicts his body, kills a Subject; he that pampers it, nourishes an Enemy. Too much abstinence turnes vice, and too much ingurgitation is one of the seven, and at once destroyes both Nature and Grace. The best measure of having or desiring, is not what we would, but what

*Hugo. De  
St. Marci.  
Reg. S. Co-  
lumb.*

*Senec. B-  
pist. 88.*

we

wee ought: Neither is hee rich that hath much; but hee that desireth not much: A discreet frugality is fittest to moderate both our wishes, and expencers; which if we want, wee prove dangerously prodigall in both; if we have, we doe happily improve our stock to the advantage of our selves, and others.

#### SECT. XIV.

*Considering the inconveniences, and miseries of discontentment.*

**T**He next inducement to *Contentation*, shall bee the serious consideration of the miserable inconveniences



ces of the contrary disposition; Discontentment is a mixture of anger, and of grief; both which are wont to raise up fearfull tempests in the Soule; Hee teareth himselfe in his anger, saith *Bildad*, concerning that mirror of patience; And the sorrow of the World worketh death, saith the chosen vessell: so as the Male-content, whether hee be angry or sad, mischieves himselfe both wayes; There cannot be a truer word then that of wise *Salomon*, Anger resteth in the bosome of foles; What can be more foolishly then for a man, because he thinks God hath made him miserable by crosses, to make himself more miserable by his

Job 18. 4.

Eccles. 7. 9

his owne distempers ; If the clay had sense, what a mad thing were it for it to struggle with the Potter ? and if a man will spurne against strong Iron pikes, what can he hope to carry away but wounds ? How witleffe a thing it is for a man to torment himselfe with the thoughts of those evils, that are past all remedy ? What wise beholder would not have smiled with pity and scorn, to have seen great *Augustus*, after the defeat of some choyce troopes, to knock his head against the Wall, and to heare him passionately cry out ; *O Varus*, restore me my lost Legions ! Who would not have beene angry with that cholerick Pro-

Prophet to heare him so furiously contest with his maker for a withered Gourd? What an affliction was it to good *Jacob* (more then the sterility of a beloved wife) to heare *Rachel* say, Give me children, or else I dye? yea, how ill did it sound in the mouth of the Father of the faithfull; Lord God, what wilt thou give mee, seeing I goe childlesse? Yet thus forward and techy is nature in the best; if wee may not have all wee would have, all that we have is nothing; if we be not perfectly humored, we are wilfully unthankfull; All *Israel* is nothing worth to *Abab*, if hee may not have one poore Vineyard: How  
 E must

Gen. 30, 1.

Gen. 15, 2.

must this needes irritate a munificent God to see his bounty contemned out of a childish petrishnesse? How can he forbear to take away from us his sleighted mercies? How can he hold his hand from plaguing so ingratefull disrespects of his favours?

As for that other passion of grief, what wofull worke doth it make in ungoverned mindes? How many have wee knowne that out of thought for unrecoverable losses, have lost themselves: how many have run from their wits? how many from their lives? Yea, how many, that out of an impatience to stay the leisure of vengeance, have made their own

own hands, their hasty executioners? And even where this extremity prevailes not, looke about, and yee shall see men that are not able matches to their passions, wofully macerating themselves with their owne thoughts, wearing out their tedious dayes upon the rack of their owne hearts, and making good that observation of the wise man; By the sorrow of the heart, the spirit is broken.

Pro. 15. 13

Now all these mischiefes might have beene happily prevented by a meek yeeldance of our selves to the hands of an all-wise, & an all-mercifull God, and by an humble composure of our affections to a quiet suffering;

Ea ring;

Pfal. 37. 7.  
Jam. 5. 7.

ring; It is the power of patience to calm the heart in the most blustering trialls; and when the vessell is most tossed, yet to secure the freight: This, if it doe not abate of our burden, yet it addes to our strength, and vvins the Father of Mercies both to pity, and retribution.

Jer. 12. 8.

Whereas murmuring *Israelites* can never bee free from judgements; and it is a dreadfull word that God speaketh of that chosen Nation; Mine heritage is unto mee as a Lion in the forest; it, still, yelleth against mee, therefore have I heard it. A Childe that struggles under the rod, justly doubles his stripes, and  
an

an unruly Malefactor draws on, besides Death, tortures.

### SECT. XV.

*Consider the vicissitudes of favours and afflictions.*

**F**urthermore, it is a main help towards *Contentation*, to consider the gracious vicissitudes of Gods dealing with us: How hee intermixes favours with his crosses; tempering our much honey, with some little gall; the best of us are but shrewd children, yet hee chides us not alwayes, saith the *Psalmist*: hee smiles often, for one frown; and why should we not take one with ano-

PL 10. 2. 9.

Job 2. 10.

ther? It was the answer  
wherewith that admirable  
pattern of patience stopped  
the querulous mouth of his  
tempting wife; *What? shall  
we receive good at the hand of  
God, and shall we not receive  
evil?*

It was a memorable ex-  
ample which came lately to  
my knowledge of a worthy  
Christian, who had lived to  
his middle age in much  
health, and prosperity, and  
was now for his two last  
yeares miserably afflicted  
with the Strangury; who  
in the midst of his torments  
could say, Oh my Lord  
God, how gracious hast  
thou been unto me! thou  
hast given me eight and for-  
ty yeares of health, and now  
but



but two yeares of pain; thou mightest have caused me to lie in this torture all the dayes of my life; and now thou hast carried me comfortably through the rest, and hast mercifully taken up with this last parcell of my torment; blessed be thy Name for thy mercy in forbearing me, and for thy justice in afflicting me. To be thankfull for present blessings is but ordinary, but be so thankfull for mercies past, that the memory of them should be able to put over the sense of present misery, is an high improvement of grace.

The very Heathens by the light of Nature and their own experience, could ob-

E. 4      serve

*Livius.*

serve this interchange of Gods proceedings; and made some kinde of use of them accordingly: *Camillus*, after he had upon ten yeares siege, taken the rich City *Veios*, prayed that some mishap might befall himsele and Rome to temper so great an happinesse; when one would have thought the prize would not countervaille the labour, and the losse of time and bloud; And *Alexander* the great, when report was made to him of many notable Victories, atchieved by his Armies, could say; O *Iupiter*, mixe some misfortune with these happy news: Lo, these men could tell that it is neither fit, nor safe for great

great blessings to walk alone, but that they must be attended with their pages, afflictions; why should not we Christians expect them with patience, and thanks?

They say, Thunder and Lightning hurts not, if it be mixed with Raine. In those hot Countries, which lie under the scalding Zone, when the first showres fall after a long drought, it is held dangerous to walk suddenly abroad; for that the earth so moistned sends up unwholsome steames; but in those parts vyhere the Raine and Sun-shine are usually interchanged, it is most pleasant to take the air of the earth newly refreshed with kindly showres; Nei-

*Man can only taste Heaven or Hell*

ther is it otherwise in the course of our lives; this medley of good and evill conduces not a little to the health of our soules: One of them must serve to temper the other; and both of them to keep the heart in order.

Were our afflictions long, and our comforts rare and short, we had yet reason to be thankfull; the least is more then God owes us: but now, when if heaviness endure for a night, joy cometh in the morning, and dwells with us, so, that some fits of sorrow are recompenced with many moneths of joy; how should our hearts overflow with thankfulness, and easily digest

gest small grievances, out of the comfortable sense of larger blessing?

But if we shall cast up our eyes to Heaven, and there behold the glorious remuneration of our sufferings, how shall wee contemne the worst that earth can doe unto us? There, there is glory enough to make us a thousand times more then amends for all that we are capable to endure. Yea, if this Earth were Hell, and Men Devills, they could not inflict upon us thole torments, which might hold any equality with the glory which shall be revealed; and even of the worst of them we must say with the blessed Apostle, Our light affliction

2 Cor. 4.  
17.

Acts 7.

affliction which is but for a moment, worketh for us a far more exceeding, eternall weight of glory: When the blessed Proto-Martyr *Stephen* had stedfastly fixed his eyes on Heaven, and (that Curtain being drawn) had seene the Heavens opened, and therein the glory of God and Jesus standing on the right hand of God; doe we think he cared ought for the sparkling eyes, and gnashed teeth, and killing stones of the enraged multitude? (Oh poore impotent Jewes, how far was that divine soul above the reach of your malice?) how did hee triumph over your cruelty? how did he by his happy exaltation make all those stones precious?

SECT.

## S E C T. XVI.

*Confid. the examples of  
Contentation, both with-  
out, and within the Church  
of God.*

**L** Astly, it cannot but be a  
powerfull motive unto  
*Contentation*, that we lay be-  
fore us the notable exam-  
ples of men, whether worse,  
or better then our selves,  
that have beene eminent in  
the practice of this vertue;  
men, that out of the meere  
strength of morallity, have  
runne away with losses, and  
poverty as a light burthen;  
that out of their free choice  
have fallen upon these con-  
ditions

ditions, which we are ready to feare, and shrink from: What a shame is it for Christians to be out-stripped herein by very Pagans? if we looke upon the ancient Philosophers; their low valuation of these outward things, and their willing abdication of those comforts, wherewith others were too much affected, made them admired of the multitude; Here doe I see a Cynick housed in his Tub, scorning all wealth and state; and making still even with his Victualls, and the day; who, when he was invited to supper to one of *Alexanders* great Lords, could say; I had rather lick salt at *Athens*, then feast with

ἡμετέροις



with *Craterus* : Here I meet with him, whom their Oracle styled the wisest of men, walking bare-foot in a patcht thred-bare cloak, contemning honours, and all earthly things; and when that garment would hang no longer on his back, I can hear him say, I would have bought a Cloak, if I had had money; after which word, saith *Seneca*, whosoever offered to give, came too late; *Apollodorus*, amongst the rest, sends him a rich mantle towards his end, and is refused; With what patience doth this man bear the loud scoldings of his *Xantippe*? making no other of them, then the creaking of a Cart-wheel: with

with what brave resolution doth he repell the proffers of *Archelaus*, telling him how cheap the Market afforded meal at *Athens*, and the fountaines water? Here I meet with a *Zeno*, formerly rich in his traffique for purple, now impoverisht by an ill Sea-voyage, and can heare him say, I sailed best when I Ship-wrackt: Here I see an *Aristippus* drowning his gold in the Sea, that it might not drowne him: Here I can heare a *Democritus*, or *Cleanthes*, when he was asked how a man should be rich? answer; If he be poore in desires.

What should I speak of those Indian Sophists, that took

tooke their name from their nakednesse; whom we hear to say; The Sky is our House, and the Earth our Bed; wee care not for gold, wee contemne death: One of them can tell *Onesicritus*; As the Mother is to the Child, so is the Earth to mee; The Mother gives Milk to her Infant; so doth the Earth yeeld all necessities to me; And when gold was offered to him, by that great Conquerour; Perswade (said he) if thou canst these birds to take thy silver and gold, that they may sing the sweeter; and if thou canst not doe that, wouldst thou have mee worse then them? Adding moreover in a strong discourse;

*Inter opera  
Ambrosii  
De moribus  
Brachman-  
norum.*

course; Naturall hunger, when we have taken food, ceaseth; and if the minde of man did also naturally desire gold, so soone as he hath received that which hee wished, the desire and appetite of it would presently cease; but so farre is it from this satiety, that the more it hath, the more it doth, without any intermission, long for more; because this desire proceeds not from any motion of nature, but only out of the wantonnesse of mans owne will, to which no bounds can be set. Blush, O Christian Soule (whosoever thou art, that readest these lines) to hear such words falling from Heathen lips, when thou seest

seest those that professe god-  
lineesse, doat upon these  
worthlesse metals, and tran-  
sported with the affection  
and cares of these earthly  
provisions,

If from these patterns of  
men that should bee below  
our selves, wee looke up to  
the more noble precedents  
of Prophets and Apostles;  
Lo, there we find *Elijah* fed  
by Ravens; *Elisha* boarding  
with his poore *Sareptan* Ho-  
stesse; An hundred Pro-  
phets fed by fifty in a Cave,  
with bread and water; The  
sons of the Prophets for the  
enlarging of their over-  
strait lodgings hard at  
work; they are their owne  
Carpenters, but their tools  
are borrowed; There wee  
shall

1 Kings  
18.13.

2 King. 6.  
2,3,4,5.

shall find a few barly loaves,  
and little fishes, the household  
provision of our Saviours  
train: Yea, there wee finde  
the most glorious Apostle,  
the great Doctor of the  
Gentiles, employing his  
hands to feed his belly;  
busily stitching of skins for  
his Tent-work; Yea, what  
doe we look at any or all of  
these, when we see the Son  
of God, the God of all the  
world, in the forme of a ser-  
vant? Not a Cratch to cra-  
dle him in, not a grave to  
bury him in, was his owne;  
and he that could command  
Heaven and Earth, can say,  
The Foxes have holes, the  
Birds have nests, but the  
Son of man hath not where  
to lay his head.

Mat. 8. 20.

Who

Who now can complaine  
of want, when he heares his  
Lord, and Saviour but thus  
provided for? Hee could  
have brought downe with  
him a celestiaall house, and  
have pitcht it here below,  
too glorious for earthen eyes  
to have lookt upon: Hee  
could have commanded all  
the pretious things that lye  
shrowded in the bowels of  
the Earth, to have made  
up a Majestickall Palace for  
him, to the dazling of the  
eyes of all beholders; He  
could have taken up the  
stateliest Court that any  
earthly Monarch possessed,  
for his peculiar habitation:  
But his greatnesse was Spi-  
rituall and Heavenly; and  
he that owned all would  
have

*Let us have no the only happiness in this  
or happiness & perfect life*

have nothing that he might sanctifie unto us; and that he might teach us by his blessed example, to sit downe contented with any thing, with nothing. +

By that time therefore we have laid all these things together, and have seriously considered of the mean valuation of all these earthly things, for their transitorinesse, unsatisfaction, danger; of the over-ruling Providence of the Almighty, who most wisely, justly, mercifully disposeth of us and all events that befall us; of the worse condition of many thousand others; of the great inconveniences that attend great and full estates; of the secret benefi-  
fits



fits of poverty; of the smallness of that pittance that may suffice Nature; of the miseries that wait upon discontentment; of the mercifull vicissitudes of favors, wherewith God pleaseth to interchange our sufferings; and lastly, the great examples of those, as well without, as within the bosome of the Church, that have gone before us, and led us the way to *Contentation*: our judgement cannot chuse but be sufficiently convinced, that there is abundant reason to win our hearts to a quiet and contented entertainment of want, and all other outward afflictions.

S E C T.

## SECT. XVII.

*Of contentment in death it self.*

**B**Ut all these intervenient miseries are sleight in comparison of the last, and utmost of evils ; Death ; Many a one grables chearfully with these triviall afflictions, who yet looks pale, and trembles at the King of Feare : His very Name hath terrour in it, but his looks more : The couragious Champion of Christ , the blessed Apostle ; and with him, every faithfull Soul, makes his challenge universall, to whatsoever estate hee is in ; to the estate of

of Death, therefore no lesse then the afflictive incidence of life: When therefore this gassly Gyant shall stalk forth, and bid defiance to the whole Host of *Israel*, and when the timorous unbelievers shall run away at the sight of him, and endeavour to hide their heads from his presence; the good soul armed, not with the unmeet and combersome harnessse of flesh and bloud, but with the sure (though invisible) armour of God, dares come forth to meet him, and in the name of the Lord of Hosts, both bids him battle, and foiles him in the Combat; and now having laid him on the ground, can triumphingly

F                      say,

say, O Death, where is thy sting? O Grave, where is thy victory? Five smooth pebbles there are, which if we carry in our scrip, we shall be able to quell, not only the power of Death, but the terror too.

Whereof the first is a sure apprehension of both the unavoidable necessity, and certain benefit of death: A necessity, grounded upon the just and eternall Decree of Heaven: It is appointed to all men once to die; and what a madnesse were it for a man to think of an exemption from the common condition of mankind? Mortality is, as it were, essentiall to our Nature; neither could we have had our souls

Heb. 9. 27

souls but upon the tearmes  
of a re-delivery, when they  
shall be called for, If the  
holiest Saints, or the great-  
est Monarchs sped other-  
wise, we might have some  
colour of repining: Now,  
grieve if thou wilt, that  
thou art a man; grieve not,  
that being man thou must  
die.

Neither is the benefit in-  
feriour to the necessary; Lo  
here the remedy of all our  
cares, the physick for all  
our maladies, the rescue  
from all our feares and dan-  
gers, earnestly sued for by  
the painfull, dearly wel-  
come to the distressed: Yea,  
lo here the Cherub that  
keeps the gate of Paradise;  
there is no entrance but un-

*more can see death when perfect as does justice  
is perfect.*

der his hand; In vaine doe we hope to passe to the glory of Heaven, any other way then through the gates of Death.

The second is the Conscience of a well-led life; Guiltinesse will make any man cowardly, unable to looke danger in the face, much more Death, whereas the innocent is bold as a Lyon: What a difference therefore there is betwixt a Martyr, and a Malefactor; this latter knowes hee hath done ill, and therefore if hee can take his death but patiently, it is well; the former knowes he hath done well, and therefore takes his death not patiently onely, but chearfully.

But

But because no mortall man can have so innocent-ly led his life, but that hee shall have passed many offences against his most holy, and righteous God; here must be, Thirdly, a finall peace firmly made betwixt God and the soule. Two powerfull agents must mediate in it; a lively Faith, and a serious Repentance; for those sins can never appeare against us, that are washed off with our teares; and being justified by faith wee have peace with God, through our Lord Jesus Christ. Now if wee have made the Judge our friend, what can the Sergeant doe?

Rom. 5.1.

The fourth is the power, and efficacy of Christs

F 3 death

*As I am living, I am with you well to  
conquer Sin, & who has conquered Sin?*

death applyed to the soule :  
Wherefore died he, but that  
we might live ? Wherefore  
would he, who is the Lord  
of life, dye, but to sanctifie,  
season, and sweeten death to  
us ? who would goe any  
other way then his Saviour  
went before him ? who can  
feare that enemy, whom his  
Redeemer hath conquered  
for him ? who can run a-  
way from that Serpent,  
whose sting is pulled out ?  
Oh Death, my Saviour  
hath been thy death, and  
therefore thou canst not be  
mine.

The fifth is the comfor-  
table expectation, and affu-  
rance of a certain resurrecti-  
on, and an immediate glory:  
I doe but lay me downe to  
my



my rest, I shall sleep quietly, and rise gloriously: My soule, in the meane time, no sooner leaves my body, then it enjoyes God; It did lately through my bodily eyes see my sad friends, that bad me farewell with their teares; now it hath the blisse making vision of God; I am no sooner lanchd forth, then I am at the haven, where I would be; Here is that which were able to make amends for a thousand deaths; a glory, infinite, eternall, incomprehensible.

This spirituall Ammunition shall sufficiently furnish the soule for her encounter with her last enemy; so as she shall not onely endure, but long for this Combat;

F 4

and

*This is all that is to be done in the flesh*

Phil. 1. 23.

and say with the chosen Vessel, I desire to depart, and to be with Christ.

## S E C T. XVIII.

*The miseries and inconveniences of the continued conjunction of the soul & body.*

NOW for that long conversation causeth entireness, and the parting of old friends and partners (such the soul and body are) but cannot be grievous, although there were no actual pain in the dissolution: It will be requisite for us, seriously to consider the state of this conjunction; and to enquire what good offices the one of them doth to the

in Christ - many comfort to see who is worthy?

the other, in their continued union, for which they should be so loath to part; And here we shall find that those two, however united to make up one person, yet (as it falls out in crosse matches) they are in continuall domestique jarres one with the other, and entertain a secret familiar kind of hostility betwixt themselves; For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. One sayes well, that if the body should implead the soule, it might bring many soule impeachments against it; and sue it for many great injuries done to that earthly part: And the soule againe

F; hath

*The soule does to the body, what  
the body does to the soule, and so  
they are in a continual jar, as  
the spirit is to the flesh, and so  
they are in a continual jar, as*

*The pure hath innot cause to be contented as  
the flawed must in the will humbly of.*

*Job 14.4.*

hath no fewer quarrels against the body: betwixt them both there are many brawles, no agreement. Our Schools have reckoned up therefore eight maine incommodities, which the soul hath cause to complain of in her conjunction with the body: whereof the first is the defilement of Originall sinne, wherewith the soul is not tainted as it proceeds, alone, from the pure hands of its Creator, but as it makes up a part of a son of *Adam*, who brought this guilt upon humane nature; so as now this composition, which we call man, is corrupt: Who can bring a clean thing out of that which is uncleane? saith *Job.* The

*but the same hath power to be  
clean, but will not. & if soul*

The second is a proneness to sin, which, but by the meeting of these partners had ever beene; the soule, if single, would have beene innocent; thus matched, what evill is it not apt to entertaine? An ill consort is enough to poyson the best disposition.

The difficulty of doing well is the third; for how averse are we by this conjunction from any thing that is good? This clog hinders us from walking roundly in the waies of God: The good that I would do, I doe not, saith the chosen Vessel.

The fourth is the dullnesse of our understanding; and the dimmetie of our mentall

*These dringes  
necessary to clear  
the external, internal & eternal.*

Rom. 7.  
16.

*will not, flesh will not.*

*where we labour to overcome our selves*

mentall eyes, especially in the things pertaining unto God; which now we are forced to behold through the vaile of flesh: If therefore we mis-know, the fault is in the meane, through which we doe imperfectly discover them.

The fifth is a perpetuall impugnation, and self-conflict, either part labouring to oppose and vanquish the other. This field is fought in every mans bosome, without any possibility of peace, or truce, till the last moment of dissolution.

The sixth is the racking solicitude of cares, which continually distract the soul, not suffering it to rest at ease, whiles it carries this flesh

flesh above it.

The seventh is the multiplicity of passions which daily bluster within us, and raise up continuall tempests in our lives, disquieting our peace, and threatening our ruine.

The eight is the retardation of our glory; for flesh, and blood cannot inherit the kingdome of God; wee must lay downe our load if wee would enter into Heaven: The seed cannot fructifie unlesse it dye. I cannot blame nature if it could wish not to bee unclothed, but to be clothed upon: but so hath the eternall wisdom ordered, that wee should first lay downe, ere wee can take up; and bee devested

*we must die to the world & sin, before the true of spirit spring up*  
*2 Cor. 5. 4*  
*we may lay downe*  
*2 Cor. 5. 4*

*Christ can change our clothing*

*the blood sometimes springs up*

devested of earth, ere we can partake of Heaven.

Now then, sith so many & great discommodities do so unavoidably accompany this match of soul and body, and all of them cease instantly in the act of their dissolution; what reason have we to bee too deeply affected with their parting? Yea, how should wee rather rejoyce that the houre is come, wherein wee shall bee quit both of the guilt, and temptations of sinne; wherein the clogge shall bee taken away from our heeles, and the vail from our eyes; wherein no intestine warres shall threaten us, no cares shall disquiet us, no passions shall torment us; and lastly, where-

Let us not everlastingly be discontented here, by counting the spirit of god to accompany the whole of our being. When he takes up his abode in

certainly, too good for us they are  
hoped, for then the body will be



wherein we may take the free possession of that glory, which wee have hitherto lookt at onely a far off from the top of our *Pisgab*?

## SECT. XIX.

*Holy dispositions for Contentment: and first, Humility.*

**H**itherto we have dwelt in those powerfull considerations which may work us to a quiet contentment with whatsoever adverse estate, whether of life or death; after which we adresse our selves to those meet dispositions, which shall render us fully capable of this blessed *Contentation*; and shall make all these

*these are the things which we must be humble in*

*God is afraid to trust, both*

these considerations effectu-  
all to that happy purpose.  
Whereof the first is true Hu-  
mility, under-valuing our  
selves, and setting an high  
rate upon every mercy that  
wee receive; For, if a man  
have attained unto this,  
that hee thinkes every thing  
too good for him, and him-  
selfe lesse then the least bles-  
sing, and worthy of the  
heaviest judgement; he can-  
not but sit downe thankfull  
for small favors, and meekly  
content with meane afflictions:  
As contrarily, the  
proud man stands upon  
points with his Maker,  
makes God his debtor, looks  
disdainfully at small bles-  
sings; as if hee said, What,  
no more: and lookes anger-  
ly

ly at the least crosses; as if hee said, Why thus much?

The Father of the faithfull hath practically taught us this Lesson of humility; who comes to God with dust and ashes in his mouth: And the Jewish Doctors tell us truly, that in every Disciple of *Abraham*, there must be three things: a good eye, a meeke spirit, and an humble soule; His Grand-child *Jacob*, the Father of every true Israelite, had well taken it out; whiles hee can say to his God, I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant: And indeed, in whomsoever it be, the best measure of Grace

Gen 18:27

Pirk  
vob.

Gen 31:30

*I signed in 3 things, Love, Faith, Works.  
we have only one thing quite in our power  
how to receive it, I am contented.*

Prov. 3. 34

Jam. 4. 6.

Grace is Humility; for the more grace still, the greater Humility; and no Humility, no Grace: *Salomon* observed of old; and *Saint James* tooke it from him, That God resisteth the proud, and giveth Grace to the humble; so as hee that is not humble, is not so much as capable of Grace, and hee that is truly humble is a fit subject for all Graces, and amongst the rest for the Grace of *Contentation*: Give mee a man therefore, that is vile in his owne eyes, that is sensible of his owne wretchednesse, that knowes what it is to sin, and what belongs to that sinne whereof hee is guilty; this man shall thinke it a mercy that

that hee is any where out of  
Hel, shal account all the evils  
that he is free from, so many  
new favors; shall reckon easie  
corrections amongst his  
blessings; and shall esteem  
any blessing infinitely obli-  
ging. Whereas contrarily,  
the proud begger is ready  
to throw Gods almes at his  
head, and swels at every  
lash, that hee receives from  
the divine hand. Not  
without great cause, there-  
fore doth the royall Prea-  
cher oppose the patient in  
spirit, to the proud in spirit,  
for the proud man can no  
more be patient, then the  
patient can be discontent  
with whatsoever hand of  
his God. Every toy puts  
the proud man beside his  
pati-

Eccles. 7. 8.

patience: if but a flie bee found in *Pharaohs* cup, he is straight in rage, (as the Jewish tradition layes the quarrell) and sends his Butler into durance: And if the Emperour doe but mistake the Stirrup of our Countreyman Pope *Adrian*, hee shall dance attendance for his Crowne: If a *Mardochee* doe but faile of a courtesie to *Haman*; all Jews must bleed to death; And how unquiet are our vain Dames, if this curle bee not set right, or that pinne mis-placed: But the meek spirit is incurious; and so thoroughly subacted, that hee takes his load from God (as the Camel from his Master) upon his knees: And for men if they

they compell him to goe  
one mile, he goes twain; if  
they smite him on the right  
cheek, he turnes the other;  
if they sue away his Coat,  
hee parts with his Cloake  
also.

Mat. 5. 39,  
40.

*Heraclius* the Emperour,  
when hee was about to passe  
through the golden gate, and  
to ride in royall state  
through the streets of Je-  
rusalem, being put in mind  
by *Zacharias* the Bishop  
there, of the humble and  
dejected fashion wherein  
his Saviour walked through  
those streets, towards his  
passion, (strips off his rich  
robes, laies aside his Crown,  
and with bate head, and  
bare feet, submissely paces  
the same way that his Re-  
deemer

deemer had carryed his Crosse towards his Golgotha.) Every true Christian is ready to tread in the deepe steps of his Saviour, as well knowing that if hee should descend to the Gates of Death, of the Grave of Hell, hee cannot bee so humbled, as the Son of God was for him :) And indeed, this, and this alone, is the true way to glory; He that is Truth it selfe, hath told us, that hee who humbles himselfe shall bee exalted; And wise Solomon, Before honour is humility. The Fuller treads upon that cloth which hee meanes to whiten: And hee that would see the stars by day, must not climb up into some high

The humbleness of the Property of Christ (and alone  
to himselfe, we possess our selfe the best of what  
good is our infinitely humbleness of

Pro. 15:33



high Mountain, but must descend to the lower Cels of the earth. Shortly, whosoever would raise up a firm building of *Contentation*, must be sure to lay the foundation of *Humility*.

## S E C T. XX.

*Of a faithfull selfe-resignation.*

**S**Econdly, to make up a true contentment with the most adverse estate, there is required a faithfull selfe-resignation into the hands of that God, whose we are; who, as he hath more right in us, then our selves, so he best knows what to doe with us: How graciously hath

*if we were, God be praised.*

Phil. 4. 6.

hath his mercy invited us to our owne ease? Be carefull (saith he) for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God: wee are naturally apt in our necessities to have recourse to greater powers then our owne; even where wee have no engagement of their help; how much more should wee cast our selves upon the Almighty, when hee not onely allows, but solicits our reliance upon him? It was a question that might have befitted the mouth of the best Christian, which fell from *Socrates*, Since God himselfe is carefull for thee, why art thou

thou solicitous for thy self ?  
 If evils were let loose upon  
 us, so as it were possible for  
 us to suffer any thing that  
 God were not aware of, we  
 might have just cause to sink  
 under adversities ; but now,  
 that we know every dream  
 of our affliction is weighed  
 out to us, by that all-wise,  
 and all-mercifull Provi-  
 dence ; Oh our infidelity, if  
 we doe make scruple of ta-  
 king in the most bitter dose !  
 Here then is the right use of  
 that main duty of Christi-  
 anity, to live by faith : Brute  
 creatures live by sense, meer  
 men by reason, Christians  
 by faith. Now, faith is the  
 substance of things hoped  
 for ; the evidence of things  
 not seene ; in our extremi-  
 ties

*faith in all things*

Heb. 11. 1.

memorise for ever from that we may thus god our  
not overlooking the truth of his promises.

ties we hope for Gods gracious deliverance, faith gives a subsistence to that deliverance, before it be: The mercies that God hath reserved for us, (do not yet shew themselves,) faith is the evidence of them, though yet unscene: It was the Motto of the learned and godly Divine Mr. Perkins, *Fidei vita vera vita*; The true life, is the life of faith, a word which that worthy servant of God did both write and live; neither indeed is any other life truly vitall, but this; for hereby we enjoy God in all whatsoever occurrences: Are we abridged of means? we feed upon the cordiall Promise of our God: Doe we fight

sigh and groan under varieties of grievous persecutions: out of the worst of them we can pick out comforts; whiles we can heare our Saviour say, Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdome of Heaven; Are we deserted, and abandoned of friends? we see him by us, who hath said, I will never leave thee, nor forsake thee: Doe we droop under spirituall desersions? we heare the God of truth say; For a small moment have I forsaken thee, but with great mercy will I gather thee; In a little wrath I hid my face from thee, but with everlasting kindnesse will I have mercy

Mar. 5. 10.

Heb. 13. 5.

Esa. 54.  
7, 8.

Pfal. 139. 8  
9.

Ver. 10. 11.

Pf. 68. 10.

on thee, saith the Lord, thy Redeemer: Are we driven from home? If we take the wings of the morning, and remain in the uttermost parts of the Sea; even there also shall thine hand lead us, and thy right hand shall hold us: are we dungeon'd up from the sight of the Sun? Peradventure the darknesse shall cover us; but then shall our night be turned into day; yea, the darknesse is no darknesse with thee: Are we cast downe upon the bed of sicknesse? Hee that is our God, is the God of salvation; and unto God the Lord belong the issues from death.

It cannot be spoken how injurious those men are to them-

themselves, that will be managing their owne cares, and plotting the prevention of their feares; and projecting their own, both indemnity, and advantages; for, as they lay an unnecessary load upon their owne shoulders; so they draw upon themselves the miseries of an unremediable disappointment; Alas, how can their weaknesse make good those events which they vainly promise to themselves, or avert those judgements they would escape, or uphold them in those evils they must undergoe? Whereas if we put all this upon a gracious God, he contrives it with ease; looking for nothing from us, but our trust, and thankfulness. Sect.

## S E C T. XXI.

*Of true inward riches.*

**I**N the third place, it will be most requisite to furnish the soule with true inward riches; I mean not of meer morall vertues, (which yet are truly precious when they are found in a good heart) but of a wealth as much above them, as gold is above dross; Yes, as the thing which is most precious, is above nothing: And this shall be done, if we bring Christ home to the soule; if we can possesse our selves of him, who is God al sufficient; For, such infinite contentment there is in the Son of God <sup>by himself</sup> made ours, that

by making a perfect home for  
himself



whoſoever hath taſted of the ſweetneſſe of this comfort, is indifferent to all earthly things; and inſenſible of thoſe extream differences of events, wherewith others are perplexed; How can he be dejected with the want of any thing, who is poſſeſſed of him that poſſeſſeth all things? How can he be over-affected with triviall profits, or pleasures, who is taken up with the God of all comfort? Is Chriſt mine therefore? How can I fail of all contentment? How can he complaine to want light, that dwells in the miſt of the Sun? How can he complain of thirſt, out of whole belly flow rivers of living water? What can

Joh. 7.38.

Joh. 6. 55.

Ro. 13. 14.

Rev. 22. 2.

Ps. 62. 6, 7.

Phil. 1. 21.

I wish, that my Christ is not to me? Would I have meat and drink? My flesh is meat indeed; and my bloud is drink indeede: Would I have clothing? But, put ye on the Lord Jesus Christ, saith the Apostle: Would I have medicine? He is the Tree of life, the leaves whereof are for the healing of the Nations: Would I have safety, and protection? He truly is my strength, and my salvation; he is my defence, so as I shall not fall; In God is my health and my glory; the Rock of my might, and in God is my trust: Would I have direction? (I am the way, and the truth:) Would I have life? Christ is to me

me to live; I am the Resurrection and the Life: Would I have all spirituall good things? VVe are in Christ Jesus, who of God is made unto us Wisdome, and Righteousnesse, and Sanctification, and Redemption.

Oh the happy condition of the man that is in Christ, and hath Christ in him! Shall I account him rich, that hath store of Oxen, and Sheep, and Horses, and Camells; that hath heaps of metals, and some spots of ground; and shall I not account him infinitely more rich that ownes and enjoys him whose the earth is, and the fulnesse of it; whose Heaven is, and

G 5

the

*the dead & more for us all, than needed  
are more death of his his death, but we*

*are a wicked Sin that would as good as kill us*

Rev. 3. 23.

the glory of it? Shall I justly account that man great, whom the King will honour, and place neare to himselfe; and shall I not esteeme that man more honourable, whom the King of Heaven is pleased to admit unto such Partnership of glory, as to professe; To him that overcommeth will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne?

It is a true word of Saint *Augustine*, that every soul is either Christs Spouse, or the Devils Harlot: Now if we be matched to Christ, the Lord of glory, what a blessed union is here? What

What can hee withhold from us, that hath given us himselfe? I could envy the devotion of that man (though otherwise mis-placed) whom *S. Bernard* heard to spend the night in no other words, then, *Deus meus & omnia*; My God, and all things; Certainly, he who hath that God, hath more then all things; hee that wants him (what ever else he seems to possess) hath lesse then nothing.

## S E C T. XXII.

*Holy resolutions: 1. That our present estate is best for us.*

**A**fter these serious considerations, and meet dispositions

positions, shall in the last follow certaine firme resolutions for the full actuating our contentment: And first, we must resolve (out of the unfailable grounds of divine Providence, formerly spoken of) that the present estate wherein wee are, is certainly the best for us; and therefore we must herein absolutely captivate our understanding, and will, to that of the Highest: How unmeet Judges are flesh and bloud of the best fittest of a condition for us? As some palates (which are none of the wholsomest) like nothing but sweet meats, so our nature would be fed up with the onely delicacies of pleasures, and prosperity; according

according to the false principle of *Aristippus*, that he onely is happy which is delighted; but the al-wise God knows another diet more fit for our health; and therefore graciously tempers our dishes with the tart sauces of affliction: The mother of the two sons of *Zebedee*, and her ambitious children, are all for the chief Peerage in the Temporall kingdome of Christ; but hee calls them to a bitter Cup, and a bloudy Baptisme rather; and this was a farre greater honour then that they sued for: There is no earthly estate absolutely good for all persons; like as no gale can serve for all passengers. In *Africk*, they say, the North

is certainly on the contrary, he only is miserable who is ever delighted Hebe.

Northwinde brings Clouds,  
and the South winde cleares  
up : That plant which was  
starved in one soile, in ano-  
ther prospers ; Yea, that  
which in some climate is  
payson, proves wholesome  
in another : Some one man,  
if he had anothers blessings,  
would run wilde ; and if hee  
had some other mans crosses,  
would be desperate ; The in-  
finite wisdom of the great  
Governour of the world al-  
lotts every one his due pro-  
portion ; The fitchies are not  
threshed with a threshing in-  
strument, neither is a Cart-  
wheele turned about upon  
the Cummin ; but the fi-  
chies are beaten out with a  
staffe, and the Cummin  
with a rod, saith *Esay* : And

no



no otherwise in matter of prosperity; *Iosephs* Coat may be party-coloured, and *Benjamins* messie may be five times so much as any of his brethren. It is marvell if they who did so much envy *Ioseph* for his dream of superiority, did not also envy *Benjamin* for so large a service, and so rich gifts at his parting; this it seemes gave occasion for the good *Patriarchs* fear, when hee charged them, See that you fall not out by the way; But, there had been no reason for so impotent an envy; whiles the gift is free, and each speeds above his desert, who can have cause to repine? it is enough that *Ioseph* knew a just reason of

Gen. 43.

34.

Gen. 45.

24.

of so unequall a distribution, though it were hidden from themselves. The elder brother may grudge the fat Calfe, and the prime Robe to the returned Unthrif, but the father knows reason to make that difference, God is infinitely just, and infinitely mercifull in dispensing both his favours and punishment. In both kinds every man hath that which is fittest for him, because it is that which Gods will hath designed to him; and that will is the most absolute rule of justice: now if wee can so frame our will to his, as to thinke so too, how can wee be other then contented? Doe we suffer? There is more intended to  
us

us then our smart : It was  
a good speech of *Seneca*,  
though an Heathen, (what  
pity it is that he was so ?) I  
give thanks to my infirmity,  
which forces mee not to bee  
able to doe that, which I  
ought not will to doe ; If  
wee lose without, so as wee  
gaine within ; if in the peri-  
shing of the outward man,  
the inward man be renued,  
wee have no cause to com-  
plain, much to rejoyce: Doe  
I live in a meane estate ? If  
it were better, I should bee  
worse ; more proud, more  
carelesse ; and what a wo-  
full improvement were  
this ? What a strange crea-  
ture would man bee, if hee  
were what hee would wish  
himselſe ? Surely he would  
be

2 Cor. 4. 16

bee wickedly pleasant, carelessly prophane, vainely proud, proudly oppressive, dissolutely wanton, impetuously selfe-willed; and shortly, his owne Idoll, and his owne Idolater: His Maker knowes how to frame him better; it is our ignorance and unthankfulness, if wee submit not to his good pleasure: To conclude, wee pray every day, *Thy will bee done*; What hypocrites are wee, if wee pray one thing, and act another? If wee murmur at what wee wish? All is well betweene Heaven and us, if we can think our selves happy to bee what God will have us.

S.E.C.T.

## SECT. XXIII.

2. Resolution to abate of our desires.

SEcondly, wee must resolve to abate of our desires; for it is the illimitednesse of our ambitious, and covetous thoughts, that is guilty of our unquietnesse; Every man would be, and have more then hee is, and is therefore sick of what hee is not. It was a true word of *Democritus*, If wee desire not much, wee shall thinke a little much: and it is fittable to one of the rules of *S. Augustine*, It is better to neede lesse, then to have more. *Paul*, the richest poor man, as *Ambrose* well could

*Ambros. de  
vitiis  
de vitiis  
conflictu.*

*Ps. 30. 15.*

*Job 38. 11.*

could say, As having all things, yet possessing nothing: It is not for a Christian to bee of the Dragons temper, which they say is so ever thirsty, that no water will quench his drought; and therefore never hath his mouth shut, nor, with the daughters of the horse-leach to cry alwaies, Give, give; Hee must confine his desires; and that, to no over large compasse; and must say to them, as God doth to the Sea, Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed.

What a cumber it is for a man to have too much: to bee in the case of *Suren* the Parthian Lord, that could

could never remove his family with lesse then a thousand Camels? What is this, but Tortoise-like to bee clogg'd with a weighty shel, which we cannot drag after us, but with paine? Or like the Ostrich, to bee so held downe with an heavy body that wee can have no use of our wings? Whereas the nimble Lark rises, & mounts with ease, and sings chearfully in her flight. How many have wee known, that have found too much flesh a burden? and when they have found their bloud too ranke, have been glad to pay for the letting it out? It was the word of that old and famous Lord Keeper *Bacon*, the eminent head of  
a

a noble, and witty family, *Mediocria firma* : There is neither safety, nor true pleasure in excess: It was a wise and just answer of *Zeno* the Philosopher, who reproving the superfluity of a Feast, and hearing by way of defence that the maker of it was a great rich man, and might well spare it, said, If thy Cook shall oversalt thy broth, and when hee is chid for it, shall say, I have store enough of salt lying by me, wouldst thou take this for a fair answer?

Pro. 24. 13

My Son, eat thou honey, saith *Solomon*, because it is good: but, to bee sure, for the preventing all immoderation, hee adds soon after; Hast thou found hony? eat so

Pro. 25. 16

so



so much as is sufficient for thee, lest thou be filled therewith: if our appetite carry us too far, wee may easily surfer; this (which is the embleme of pleasure) must bee tasted (as *Dyonisius* the Sophist said of old) on the tip of the finger; not bee sup't up in the hollow of the hand; It is with our desires, as it is with weak stomachs, the quantity offends, even where the food is not unwholsome; and if heed bee not taken, one bit draws on another, till nature be overlaid; Both pleasures and profits (if way bee given to them) have too much power to debauch the minde, and to work it to a kind of insatiablenesse; there is a thirst  
that

that is caused with drunken-  
nesse; and the wanton ap-  
petite, like as they said of  
*Meßalina*, may be wearied,  
but cannot be satisfied; It  
is good therefore to give  
austere repulses to the first  
overtures of inordinate de-  
sires, and to give strong de-  
nials to the first unruly mo-  
tions of our hearts; For,  
*S. Chrysostome* well; plea-  
sure is like a dog, which be-  
ing coyed, and stroaked, fol-  
lows us at the heels, but if  
rated, and beaten off is dri-  
ven away from us with  
ease.

It is for the Christian  
heart to be taken up with  
other desires, such as where-  
in there can be no danger of  
immoderatenesse: These are  
the

the holy longings after  
grace and goodnesse, This  
onely covetousnesse, this  
ambition is pleasing to God,  
and infinitely beneficiall to  
the soule. Blessed are they  
which hunger and thirst af-  
ter righteousnesse, for they  
shall bee filled: Spirituall  
blessings are the true riches,  
whercof we can never have  
enough. *S. Ambrose* said tru-  
ly, No man is indeed weal-  
thy, that cannot cary away  
what he hath with him:  
What is left behind, is not  
ours, but other mens: Con-  
temne thou whiles thou art  
alive, that which thou canst  
not enjoy when thou art  
dead.

Mat. 5. 6.

*Ambros.*  
Epist. 27.

As for this earthly trash,  
and the vaine delights of the  
H                      flesh,

Rest, which wee have so  
 fondly doted on, we cannot  
 carry them indeed away  
 with us, but the sting of the  
 guilty mis-enjoying of them  
 will be sure to stick by us;  
 and, to our sorrow, attend  
 us both in Death and Judg-  
 ment; in summe therefore,  
 if we would bee truly con-  
 tented, and happy, our hearts  
 can never be enough enlar-  
 ged in our desires of spiri-  
 tual and heavenly things, ne-  
 ver too much contracted in  
 our desires of earthly.

We must not  
 desire, but rather  
 receive them whilst thou art  
 alive, that which thou shalt  
 not enjoy when thou art  
 dead.

S. As for this earthly rest,  
 and the vain delights of the  
 flesh,

## S. 2. c. 2. XXIV.

3. *Useful to cure our selves  
to digest smaller discon-  
tentments.*

**O**ur third resolution  
must be to inure our  
selves to digest smaller dis-  
contentments; and by the  
exercise thereof to enable  
our selves for greater; as  
those that drink medicinall  
waters, beginne first with  
smaller quantities, & by de-  
grees arise at last, to the  
highest of their prescribed  
measure; or as the wise Ex-  
ercitians, by early scout-  
ings of their boyes, inured  
them in their riper years to  
more painfull sufferings: A  
strong Mule takes up his Calf

2mol

H 2

at

at first, and by continuall practice is now able to cary it when it is grown a Bull.

Such is our self love, that we affect ever to be served of the best; and that we are apt to take great exceptions at small failings: We would walk always in smooth, and even paths, and would have no hindrances in our passage; but, there is no remedy, we must meet with rubs, and perhaps cross thinses, and take falls too in our way: Every one is willing and desirous to enjoy (as they say the City of *Aleppo* doth) a perpetuall Sunshine; but we cannot (if we be wise) but know, that we must meet with change of weather; with rainy days, &c

Sometimes storms and tempests, it must be our wisdom to make provision accordingly: and some whiles to abide a wetting; that, if need be, wee may endure a drenching also. It was the policy of *Joseph*, when he was to meet with his brother *Esaú*, (whom he feared an enemy, but found a friend) to send the droves first, then his hand-maids, and their children, then *Leah*, with her children, and at last, came *Joseph* and *Rachel*, as one that would adventure the lesse dear in the first place, and (if it must be) to prepare himself for his dearest losse. *S. Pauls* companions in his perilous Sea-voyage, first lighten the Ship

Gen. 32.  
28, 31.  
3, 6, 8, 9.

Act. 17.  
18, 19.

VER. 10.

H 3

of

of lesse necessities, then they  
 cast out the tacking, then  
 the wheat, and in the last  
 place, themselves. It is the  
 use that wise *Socrates* made  
 of the sharp tongues of his  
 crosse and inquiet wives, to  
 prepare his patience for pub-  
 lique sufferings. Surely, hee  
 that cannot endure a frown,  
 will hardly take a blow, and  
 hee that doubles under a  
 light crosse, will faile un-  
 der a heavier, and contrari-  
 ly, that good Martyr pre-  
 pares his whole body for the  
 Faggot, with burning his  
 hand in the Candle. I re-  
 member *Seneca*, in one of  
 his Epistles, rejoyces much  
 to sell with what patient  
 temper he took it, that com-  
 ming unexpectedly to his  
 lo

Country-



Country-house, hee found all things so discomposed, that no provision was ready for him; finding more contentment in his owne quiet apprehension of these wants, then trouble in that unrea-dinessse: And thus, should we be affected upon all occasions; Those that promised me help, have disappointed me: that friend, on whom I relyed, hath failed my trust: the sum that I expected, comes not in at the day: my servant slackens the businesse injoynd him: the Beast that I esteemed highly, is lost: the Vessell in which I shipped some commodities, is wrackt: my diet and attendance must be abated; I must be dislodg-

ed of my former habitation ? how doe I put over these occurrences ? If I can make light worke of these lesser crosses, I am in a good posture to entertain greater.

To this purpose, it will be not a little expedient, to thwart our appetite in those things wherein we placed much delight ; and to torture our curiosity in the delay of those contentments, which we too eagerly affected : It was a noble and exemplary government of these passions, which wee finde in King *David*, who being extreemly thirsty, and longing for a speedy refreshment, could say, Oh that one would give me drink of the water of the Well of Bethlehem !

2 Sam. 23.  
15, 16, 17.

hem ! but when he saw that water purchased with the hazard of the lives of three of his Worthies, when it was brought to him, he would not drink it, but poured it out unto the Lord.

Have I a minde to some one curious dish above the rest : I will put my knife to my throat, and not humour my palate so far as to taste of it : Doe I receive a Letter of newes from a farre Countrey, over night : It shall keep my pillow warm till the morning : Doe my importunate recreations call mee away : they shall, against the hair, be forcibly adjourned till a further leisure : Out of this ground it was, that the ancient Vo-

taries observed such auster-  
 rity, and rigour in their diet,  
 clothes, lodging; as those  
 that knew how requisite it  
 is that nature should be  
 held short of her demands,  
 & continually exercised with  
 denials, lest she grow too  
 wanton, and impetuous in  
 her desires. That which  
 was of old given as a rule  
 to Monastick persons, is  
 fit to be extended to all  
 Christians; They may not  
 have a will of their owne,  
 but must frame themselves  
 to such a condition, and ca-  
 rriage, as seems best to their  
 Superiour; If therefore it  
 please my God to send mee  
 some little comfort, I shall  
 take that as an earnest of  
 more; and if he exercise me  
 with

with lesser crosses, I shall take them as preparatives to greater; and endeavour to be thankfull for the one, and patient in the other; and contented with Gods hand in both.

## S e c t. XXV.

4. *Resol. to be frequent and fervent in prayer.*

**O**ur last resolution must be, to be frequent and fervent in our prayers to the Father of all mercies, that hee will be pleased to work our hearts by the power of his Spirit, to this constant state of *Contentation*; without which we can neither consider the things that be-  
long

Phil. 4. 6.

long to our inward peace, nor dispose our selves towards it, nor resolve ought for the affecting it? without which, all our Considerations, all our dispositions, all our resolutions, are vaine and fruitlesse. Justly therefore doth the blessed Apostle, after his charge of avoiding all carefulnesse for these earthly things, enforce the necessity of our Prayers and Supplications, and making our requests known unto God; who both knows our need, and puts these requests into our mouthes: When wee have all done, they are the requests of our hearts, that must free them from cares, and frame them to a perfect content.

contentment : There may be a kind of dull and stupid neglect, which possessing the soul may make it insensible of evil events, in some naturall dispositions; but a true temper of a quiet and peaceable estate of the soul upon good grounds can never bee attained without the inoperation of that holy Spirit, from whom every good gift, and every perfect giving proceedeth : It is here contrary to these earthly occasions : with men, he that is ever craving, is never contented ; but with God, he cannot want contentment that prays always. If wee bee not unacquainted with our selves, we are so conscious of our own

Jam. 3. 17

owne weaknesse, that wee know every puffe of temptation is able to blow us over; they are onely our prayers that must stay us from being carried away with the violent assaults of discontentment; under which, a praying soule can no more miscarry, then an indeavour soule can enjoy safety.

### S E C T. XXVI.

*The difficulty of knowing how to abound, and the ill consequences of not knowing it.*

**L**ET this be enough for the remedy of those distempers which arise from an adverse condition. As for



for prosperity, every man thinks himself wise and able enough to know how to govern it, and himselfe in it, an happy estate (wee imagine) will easily manage it self, without too much care, Give mee but Sea-roune, saith the confident Mariner, and let me alone, what ever tempest arise. Surely, the great Doctor of the Gentiles had never made this holy boast of his divine skill, if I know how to be bound. If it had beene in easie manner as the world conceives it. More ignorance, and want of selfe experience, is guilty of this error, but our guilt is more. In many a dis-bounds in wealth and honour, who's bounds

bounds no lesse in miseries  
 and vexation: Many a one is  
 caried away with an unruly  
 greatnesse, to the destru-  
 ction of body, soul, estate.  
 The world abounds every  
 where, with men that doe  
 abound, and yet doe not  
 know how to abound: and  
 those especially in three  
 ranks, The proud the co-  
 vetous, the prodigall, The  
 proud is thereby transpor-  
 ted to forget God; the co-  
 vetous, his neighbour; the  
 prodigall, himselfe. Barod  
 Both wealth and honour  
 are of swelling nature, rai-  
 sing a man up not above o-  
 thers, but above himselfe;  
 equalling him to the pow-  
 ers immortall, yea, exal-  
 ting him above all that is  
Barod called

## Of Contention.

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called God ; Oh, that vile  
dust, and ashes should be  
raised, to that height of in-  
solence as to hold contesta-  
tion with its Maker ! Who  
is the Lord ? saith the King  
of Egypt : I shall be like to  
the Highest ; I am, and  
there is none besides mee,  
saith the King of Babylon ;  
The voice of God, and not  
of Man, goes downe with  
*Hered* : And how will that  
Spirit trample upon men,  
that dare vie with the Al-  
mighty ? Hence are all the  
heavy oppressions, bloody  
tyrannies, imperious domi-  
neerings, scornfull insul-  
tions, mercileffe outrages,  
that are so rife amongst  
men, even from hence, that  
they know not how to a-  
bound. The

Exod. 5. 2.

Esa. 47. 14.

Act. 12. 22.

Ecc. 5. 13.

The covetous man a-  
 bounds with bags, and no  
 leafe with sorrows; verif-  
 ing the experience of wise  
 Solomon; There is a fore e-  
 vill which I have seen under  
 the Sun, riches kept for the  
 owners thereof, to their  
 hurt; what he hath got  
 with injustice, hee keeps  
 with care, leaves with grief,  
 and reckons for with tor-  
 ment; I cannot better com-  
 pare these Money-mongers  
 then to Bees; they are busie  
 gatherers, but it is for them-  
 selves; their Masters can  
 have no part of their honey  
 till it be taken from them,  
 and they have a sting ready  
 for every one that approa-  
 ches their Hive; and their  
 lot at the last is burning.

What

What incitation is there  
 here with feares, and jea-  
 lousies; what cruell extor-  
 tion, and oppression exerci-  
 sed upon others: and all  
 from no other grounds than  
 this, that they know not  
 how to abound.

The prodigall feasts and  
 sports like an *Athenian*,  
 spends like an Emperour;  
 and is ready to say as *He-  
 liogabalus* did of old, Those  
 cares are best, that cost dea-  
 rest; caring more for an  
 empty reputation of a short  
 gallantry, then for the com-  
 fortable subsistence of him-  
 self, his family, his posteri-  
 ty: Like *Cleopatra* the vaine  
 Egyptian King, which was  
 faine to prostitute his daugh-  
 ter for the finishing of his  
 Pyra-

of the  
 Legend.

Pyramid : This man lavillieth out not his own means alone, but his poor neighbours, ruining upon the score with all trades that concern back or belly, undoing more with his debts, then he can pleasure with his entertainments; so none of all which should be done, if he knew how to abound.

Great skill therefore is required to be governing of a plentiful and prosperous estate, so as it may be safe and comfortable to the owner, and beneficiall unto others. Every Corporall may know how to order some few files, but to marshal many Troops in a Regiment, many Regiments in a whole body of an Army, requires

requires the skil of an experienced Generall. But the rules and limits of Christian moderation, in the use of our honours, pleasures, profits, I have at large laid forth in a former Discourse; thither I must crave leave to send the benevolent Reader, beseeching God to blesse unto him these and all other labours, to the happy furtherance of his Grace and Salvation. *Amen.*

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**FINIS.**

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